

# BOSTON RECORDER.

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London Missionary Register, Feb. 1820.

**SURVEY OF THE  
MISSIONARY STATIONS  
THROUGHOUT THE WORLD.**  
[Continued from page 98.]

**AUSTRALASIA.**

**PARRAMATTA.**

New South Wales, about 25 miles west of Sydney.

**MISSIONARY SOCIETY.—1815.**

The plans for the instruction of New

Zealanders, under the direction of the Rev.

Mr. Marsden, have been enlarged by

the Seminary is now established in

the city of Parramatta, which affords

the best opportunities to the Young Men

of learning the various labours

of the field.

Young New Zealanders

under Mr. Marsden's care for dif-

ferent periods of time, from August 1817 to

1819. He bears the following hon-

orable testimony to them:—

"They all conducted themselves with

great propriety. There is not an

instance in the Colony, who can make,

justice, the smallest complaint against

any of them made considerable

progress in English, and improved them-

selves in the knowledge of Agricul-

ture which they are very fond. These

will be ready, in their own country,

to view the views of the Society, in pro-

ducing the civilization of their country."

**NEW ZEALAND.**

Islands in the great Pacific Ocean,

about 1000 miles long, and 200 miles

wide, and the Southern not much

less in size.

**MISSIONARY SOCIETY.—1816.**

Butler, Missionary; Thomas Ken-

nell, Francis Hall, Samuel

Johnson, Wm. Hall, John King,

James Gordon, James Kemp, Lay Settlers.

Butler, with the Young New-Zea-

landers, Tooi and Teeterree, and his

companions enumerated in our last

Register, left the Downs, in the Baring,

on the 28th of January, and reached Port

Jackson on the 28th of June. They were

all welcomed by Mr. Marsden; who

said to sail with them, at the date of

their destination in New

Zealand.

Mr. Marsden and his companions had reason to

be in the midst of various unpleas-

ant circumstances, their efforts to benefit

the natives had not been in vain.

They were regularly to hear the Word

of God, and seemed apparently in a bro-

therly spirit.

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ant circumstances, their efforts to benefit

the natives had not been in vain.

Charles Wilson, Robert Bourne, Missionaries.

**EIMEO.**

William Henry, David Darling, George

Platt, Missionaries; John Gyles, Cultivator.

The two other Georgian Islands of Te-

taroa and Tapuamau are under the care

of the Missionaries at Otaheite and Eimeo.

**SOCIETY ISLANDS.**

**LONDON MISSIONARY SOCIETY.**

**HUAHEINE.**

John Davies, Henry Nott, Charles Barff,

William Ellis, J. M. Ormond, Missionaries.

**RAIATEA.**

Lancelot Edw. Threlkeld, John Williams,

Missionaries.

The other three Society Islands of Taha,

Borabora, and Marua, are visited by the

Missionaries at Huaheine and Raiatea.

Our Readers have already learned the

principal circumstances of the introduction

of Christianity into these Islands.

Many inhabitants of the Paumotu Islands,

a populous group from 20 to 50 leagues to

the eastward, have also embraced Chris-

tianity; the knowledge of which had been

carried to them from Otaheite, by some

of their countrymen. The people have

been considered as the most barbarous in

these seas.

Meetings are held for conversation; at

which many of the inquiries and remarks

of the Natives discover acuteness, and con-

siderable religious knowledge. Weekly

Prayer-Meetings are attended, in some

cases, by several hundred Natives. English

and Native Services are held on Sundays.

Family Worship is not neglected. Private

or secret Prayer is supposed to be almost

universal, and the instances of real piety

numerous.

Mr. Threlkeld says of the Natives, on

his landing at Eimeo. "There is some-

thing peculiarly striking in their behavior—

nothing rude—nothing indecent—nothing

impertinent; but a natural manliness

throughout their deportment."

The Natives say, that, before the Mis-

sionaries brought to them the Word of God,

they were blind in THREE EYES—the eyes of

the body, and the eye of the mind: mean-

ing that they could neither read, nor

rightly understand. Their natural gifts

are highly spoken of.

The Printing-Press is established in Ei-

meo, and began to work June 10, 1817.

The translation of both the Old and New

Testaments is in progress. With some

detached parts of the Old which have been

finished, the Natives are greatly delighted.

Of the use which some of them make

of such parts of the Scriptures as they al-

ready possess, Mr. Crook writes—

"They understand the Gospel of Luke,

now in their hands, better than most com-

mon Christians among our own country-

men. If you mention any subject contain-

ed therein, they know where to find it; and

if you ask them the meaning, they can

in general give a pretty consistent account

thereof."

The King of Otaheite has issued orders

for the erection of a School-House in every

district of that Island and of Eimeo.

Mr. Ormond writes—"If there were

Fifty Missionaries here, there are Places

of worship enough for them all. The Na-

tives of the adjacent Islands stand with

stretched-out arms, and cry "Send us

Teachers!"

Mr. James Hayward left Eimeo, at the

beginning of last year, and Port Jackson in

April, and arrived at Portsmouth on the

27th of November. His health has been

affected, by his long residence in the Is-

lands; but his chief object in his visit home,

has returned, with the Mission, to his Father.

The Missionaries carried out with them

the frame and materials of a house, a good

supply of agricultural implements, of smiths'

and carpenters' tools, and a suitable varie-

ty and liberal quantity of medicines.

The Thaddeus was spoken, Dec. 15,

lat. 2 S. The Missionaries and ship's com-

pany all well.

The latest intelligence from these is-

lands gives reason to hope, that the Mission

will be received by the young king, (who

has succeeded Tamaahmaah) and his peo-

ple, with great readiness and cordiality.

[Corrected by the Treasurer of the A. B. C. F. M.]

**SOUTH AMERICA.**

The only Stations of Protestant Mis-

sionaries throughout South America are in the

Colonies of Berbice and Demerara, in the

Province of Dutch Guiana.

These Colonies have not been restored

to the Dutch, as was intimated in the last

"Survey," but are ceded to Great Britain.

The Crown Estates were, however, re-

stored to the Dutch Company.

**DUTCH GUIANA.**

**NEW AMSTERDAM.**

In the Colony of Berbice, which lies on the

River of the same name, between the Surinam

and Demerara Rivers.

**LONDON MISSIONARY SOCIETY.—1814.**

John Wray, Missionary.

Mr. Wray's prospects of usefulness have

much improved, since his return from his

visit to this country. The Slaves are

eager for instruction.

Toward a New Chapel which has been

built, the inhabitants subscribed upwards

of 400*l.* and the Directors granted 200*l.*

From 60 to 80 Children attend School.

Mr. Wray has liberty to visit the late

Crown Estate, by the present Proprietor.

**GEORGE TOWN.**

In the Colony of Demerara, which lies on the

River of the same name, which falls into the

sea, north of the Essequibo.

**LONDON MISSIONARY SOCIETY.—1809.**

John Davies, Richard Elliott, James Mercer,

Missionaries.

Mr. Mercer has removed to Demerara

from Trinidad. The Chapels of Messrs.

Davies and Elliott continue to prosper.

Thirty Members have been added, with-

in a short time, to Mr. Davies Commu-

nionists. 25 of these Negroes belong to one

plantation, the Proprietor of which gives

them great encouragement, and testifies

strongly to their exemplary conduct. His

example has great weight with others.

Men, women, and children, who can attend

the Chapel, have caught much of the Mis-

sionary Spirit, and tell others all that they

know of the love of Christ; and those who

can read, read the Scriptures to their

neighbors. Many of the Heathen, by

these means, learn somewhat of the Gos-

pel; and lame and sick people, and thou-

sands of children, who cannot attend the

Chapel, hear of the love and grace of Christ.

In 1818, the names of more than 700 Chil-

dren were given in: they were such as

could come, some at one time and some at

another, to repeat the Catechisms, Hymns,

and passages of Scripture, which their pa-

rents, and others who attend the Chapel,

diligently teach them by heart on the

plantations.

Mr. Elliott had occasionally preached on

the Arabian and West Coasts. The Ne-

groes are eager to hear. A Chapel was

begun on the West Coast, and liberally

contributed to. Religion prospers among

the converted Negroes; and others ap-

pear concerned for their salvation. Much

opposition has occurred on the West Coast,

on this side of heaven which excites in the

heart of a Missionary of Jesus Christ any

thing like a fulness of joy, it is to behold

whole families of Heathens embracing the

Gospel, and living so as to glorify God.

This joy is mine! This is noble interest for

the money of British Christians; for the

redemption of the soul is precious!"

**PARAMARIBO.**

Near the mouth of the River Surinam.

**UNITED BRETHREN.—1735.**

Beside Paramaribo, the Brethren occu-

pied, by the last accounts, a Station on an

Estate called *Good Intent*, on the River

Neukeer, and another on an Estate near

the mouth of the River *Copenaene*—but no

recent accounts have been published re-

specting their South-American Mission.

The following is a list of the Labourers

engaged in them: *Langballe*, Widower Bro-

ther. *Lutzke*, Schwartz, and *Graf*, Married

Brethren. *Buck* and *Buttner*, Single Breth-

ren. *Genth* Married Brother, *Gruener* Single

Sister, on their Voyage.

**WEST INDIES.**

In surveying the different Stations, the

same course is pursued as before, proceed-

ing from Trinidad northward, and then

westward.

**TRINIDAD.**

**LONDON MISSIONARY SOCIETY.**

Thomas Adam.

Mr. Mercer, who was appointed to as-

sist Mr. Adam, has removed to Demerara.

Some restrictions were laid on the Mis-

sionaries, to which Mr. Adam submitted; but

Mr. Mercer considered them as an infringe-

ment on religious liberty.

**WESLEYAN MISSIONARY SOC'Y.—1788.**

Samuel P. Woolley.

Several injurious restrictions on Mis-





## POET'S CORNER.

For the Recorder.

MR. EDITOR.—The following lines were the production of a young lady (now deceased) when 16 years of age. You would gratify her friends, by giving them a place in the Recorder.

Oh God of mercy hear my prayer,  
Look down in pity while I dare,  
To kneel before thy awful throne,  
My sinful deeds with shame to own.  
O give me pardon for the past,  
Oh grant that penitence may last.  
Give me that strength thou know'st I want;  
Give me that peace for which I pant;  
That peace which sinners ne'er possess,  
That peace which comes from righteousness;  
And give me strength that I may still,  
Resist each evil thought and will.  
O may my steadfast bosom ne'er  
Forget thy holy laws to fear;  
But may I still till life is past,  
Hold thy most precious Gospel fast;  
And when death comes may I rest sure,  
On Him, who ever shall endure.  
June 15, 1820. J. S. D.

## SELECT REVIEW.

From the Christian Spectator.

*Memoirs of the Rev. SAMUEL J. MILLS, late Missionary to the South-Western Section of the United States, and Agent of the American Colonization Society, deputed to explore the Coast of Africa: by Gardiner Spring, D. D.—New-York, 1820.*

There are few men who can rise from the pen of this book, without the humiliating reflection—how little good am I doing, compared with what I might do! We here behold a man not yet advanced to the age of thirty-five, an age at which most of us are but just beginning to exert any thing like an extensive influence, originating plans of benevolence that extend to the remotest corners of the earth. To the establishment of the "American Board of Foreign Missions," which is sending out heralds of the Cross to distant lands, and to the Indians on our frontiers; to the establishment of that glory of our country, the "American Bible Society," and also of the "United Foreign Mission Society," which is now sending the Bible, and Missionaries, and the arts of civilized life, to our Western Indians, Mr. Mills lent his assistance. He was also concerned in the establishment of the "Foreign Mission School" at Cornwall, and of the "American Colonization Society." Such a man surely should be held out to the public as an uncommon benefactor, and his name should descend to posterity with the fruits of these grand institutions.

The work before us is from the pen of one who appears to have been well acquainted with Mr. Mills, and whose heart enters into the spirit of the vast plans of benevolence which he is to delineate. The work commences with an account of the early years of Mr. Mills. He was the son of a respectable clergyman, of the town of Torrington, in Connecticut. Until he was eighteen years of age, it was his expectation to spend his days on a farm. There being a revival of religion, however, about this time, in his native place, and hoping that he had become a child of God, he resolved to devote himself to the cause of his Divine Master.

Mr. Mills is one among the many instances in which much that was to change the aspect of his future life, may be traced to the unwearied piety of an affectionate mother. After his attention had for some time been called to the salvation of his soul, and as he was about leaving home, to spend a few months in a neighboring town, his mother took an opportunity of inquiring into the state of his feelings, and begged him to make an ingenuous disclosure of them. "For a moment he was silent and wept," but soon raising his head, he exclaimed,

"O that I had never been born! O that I had never been born! For two years I have been sorry God ever made me." What reply could such a mother make to such a disclosure? It was given her in that same hour what she should speak: "My son, (said she,) you are born, and you can never throw off your existence, nor your everlasting accountability for all your conduct."—p. 14.

Well might the son of such a mother, some years afterwards, as he stood over her grave, not having ascertained that she was dead, until as he was passing the burying-ground, on his way home from Andover, he turned aside and saw the fresh turf where his father had often told him his mother would be buried,—well might he "give vent to the most impassioned burst of woe, and weep that he should no more hear her warning voice, no more share her prayers."

"The farewell to his mother drove her to her knees. There is such a thing as special faith in prayer. It was such to this dear saint, when she went to plead for her poor son. She felt his sorrows, and her own; and God was pleased not only to show her that all her help was in him, but to enable her to feel that to him could her heart turn as her only God in covenant, and from him could it find unutterable relief. She did not leave her closet, till she found the full relief she sought, and till her mind was confidently assured that God would remember mercy for her child! It ought to be recorded, that on that very morning, it pleased the Holy Ghost, as she afterwards ascertained, to knock off the chains from this unhappy prisoner, and introduce him into the liberty of the sons of God. He had not gone far, before he had such a view of the perfections of God, that he wondered he had never seen their beauty and glory before. There was nothing in God now which distressed him. He had lost all his opposition to the divine sovereignty; and such were his views of this adorable perfection, that he could not refrain from exclaiming, 'O glorious sovereignty! O glorious sovereignty!' He retired a small distance into the woods, that he might be the more at liberty to contemplate the character of God, and adore and extol his holy and amiable sovereignty; but he here saw so much of God, that his mind was almost lost in the overwhelming manifestation. The scene was altogether new. There was a wonderful change either in God or in him. Every thing was gilded with light and glory; and now and then, as he gazed at the splendor and majesty of the divine character, he would still exclaim, 'O glorious sovereignty!' It does not appear that in all this he was bribed into acquiescence. His mind was so constantly occupied in viewing the perfections of God, and in meditating on his word and works, and so continued for several weeks, that he did not think of himself with any degree of concern." Such is the nature of genuine religion. It is far from being indispensable to our cordial acquiescence in God's character and government, to be persuaded that we are interested in his mercy. Though from Mr. Mills' letters, his friends were induced to hope that some change had taken place in his views; he himself was conscious of no hope, till about three months after this period. "Surely, it shall be said of Jacob and of Israel, what hath God wrought."—pp. 14-16.

At the age of twenty-three, he became a member of Williams' College. It was here that his views began to open, and his heart to feel on the subject of missions. The occasion on which he first disclosed his views and feelings on this subject, and his determination to devote himself to the missionary cause, is thus related:—  
"He reflected long, and prayed much, before he disclosed his views; and when he determined

to unburthen his mind, by conversing with two or three of his more intimate fellow-students, it was in a manner that deserves to be related:—He led them out into a meadow, at a distance from the College, to a retirement, probably familiar to himself, though little exposed to observation, or liable to be approached, where, by the side of a large stack of hay, he devoted the day to prayer and fasting, and familiar conversation on this new and interesting theme; when, much to his surprise and gratification, he found that the Spirit of God had been enkindling in their bosoms the flame which had been so long burning in his own. The reader will not be surprised to learn, that from this hour, this endeared retreat was often made solemn by the presence, and hallowed by the piety, of these dear young men. It was to this consecrated spot they repaired, to cherish the high-born influence, and dedicate themselves anew to Christ in this blessed cause; to spend many a precious day in humiliation, fasting, and prayer, and there to offer to a present God those early and fervent supplications, to which may be traced the institution of Foreign Missions in the new world."—pp. 29, 30.

When he had completed his collegiate course, he entered the Theological Seminary at Andover. He renewed his exertions to diffuse a missionary zeal among his fellow-students.

It was his method to attach himself to the company of those students whose minds were exercised on the subject, and by judicious conversation, by a careful and unimpassioned presentation of the arguments, to bring them to adopt the conclusion, that it was their duty to devote their lives to the heathen. And never was an ambitious politician, seeking the honors and emoluments of office, more unremittingly or zealously engaged. His missionary exertions constituted his relaxation from study; and he might always be found during his leisure hours, in little circles of his brethren, engaged in conversation on these interesting topics. He had made himself complete master of the subject; and daily might be seen, arm in arm, with one or more of his fellow-students, either provoking inquiry, or renewing former suggestions, or pressing the obligation to missions upon their consciences, by considerations well nigh irresistible. There was a beautiful grove that spread itself in the rear of the College buildings; and "along that shady walk," says one of his fellow-missionaries, "where I have often walked alone, Mr. Mills has often been my companion, and there urged the importance of missions to the heathen. And when he had reached some sequestered spot, where there was no fear of interruption, he would say—'Come, God only can guide us right; let us kneel down and pray.'"—pp. 34, 35.

It was not long, before Mr. Mills, in company with three of his fellow-students, presented a memorial to the General Association of Massachusetts, expressing their views and wishes on the subject of missions, and inquiring whether, if they should enlist in the cause, "they might expect patronage and support from a Missionary Society in this country." This led to the establishment of the "American Board for Foreign Missions." To Mr. Mills, says the author of the Memoirs, "is justly entitled the praise of originating the plan of that noble institution."—This Board have already sent seventeen missionaries to Asia, and twenty-three individuals to the Sandwich Islands. They have also sent missionaries among the Cherokees and Choctaw Indians. The whole number of individuals under their direction, and dependent on their funds, either as missionaries or assistants, is eighty-one. Their expenditures during the year 1819, exceeded \$40,000, and their receipts \$37,000.

The establishment of the Foreign Mission School at Cornwall, to which we have already alluded, was the result of a discovery that a number of heathen youth were in our country who might become useful missionaries to their countrymen. The first of these who attracted notice, was the late Obokiah. Mr. Mills took him under his care, and seemed resolved to do all in his power to qualify him to become a missionary in his native country. In a letter to the Rev. Gordon Hall, then a student at Andover, giving an account of his becoming acquainted with this youth, and of furnishing him with the means of education at his father's in Torrington, he asks, "what does this mean?—brother Hall, do you understand it? shall this youth be sent back unsupported to reclaim his countrymen? Shall we not rather consider the Sandwich Islands as a proper place for establishing missions?" Here was the commencement of that interest which has since been manifested in the condition of that part of the world.

From 1812 to 1816, Mr. Mills was engaged in two missionary tours through the Western and Southern States. The plan of the first was originated by himself and his companion, the Rev. Mr. Schermerhorn. The plan of the latter was originated by himself alone. The principal objects of these tours were "to learn the moral and religious state of the country and to promote the establishment of Bible Societies and of other religious and charitable institutions."

Among the interesting facts disclosed by these missions was that as many as 76,000 families in the Western and South Western parts of the U. States, were destitute of the word of God. "The whole country, from Lake Erie to the Gulf of Mexico," says the report, "is a valley of the shadow of death." Speaking of Louisiana, it says, "there are American families in this part of our country, who never saw a Bible nor heard of Jesus Christ. It is a fact that ought not to be forgotten, that so lately as March, 1815, a Bible in any language could not be found for sale, or to be given away in New-Orleans."

On his return from these missions, he spent two years in the Middle States. The great object which occupied his attention during this time, was the establishment of the American Bible Society.

Mr. Mills continued to take a deep interest in the formation of the Bible Society, and to use all his exertions with his friends in favor of it, until the very day arrived on which it was organized. It was on the 8th day of May, 1816, a day long to be remembered in the annals of the American people. A convention of delegates from different Bible Societies in the United States, having been invited to assemble on that day in the city of New-York, resolved, unanimously, that it is expedient to establish, without delay, a general Bible Institution, for the circulation of the Holy Scriptures, without note or comment. This convention did not close their sessions till they had prepared and adopted the Constitution, and elected the Managers of the Society, and issued an address to the people of the United States, giving information of the existence of the Institution, and inviting their co-operation in the benevolent and exalted cause. It is hardly necessary to remark, that this was a day to which Mr. Mills looked forward with the deepest interest. Of course he was present at the meeting. And when the discussions had proceeded so far that it was no longer doubtful that a union of different denominations would be formed in this stupendous work of charity, then you might have seen him, elevated on a distant seat behind the crowd, contemplating the scene with a look of divine delight, which it would require the pencil of a West or a Raphael to delineate. That countenance was observed at the moment; and it left an impression, which will probably be retained among the last traces of memory."—pp. 88, 89.

In the course of these two years also, he formed a plan which resulted in the establishment of "The United Foreign Mission Society," by the Presbyterian, Dutch Reformed and Associate Reformed Churches.

While some of his plans were ripening for exe-

cution, he spent a summer and autumn in the city of New-York, inquiring into the religious condition of the poor with a particular view to supply them with Bibles and Tracts. Let those who have never examined the state of religion among the lower classes in our crowded cities, read the journal which he kept at this time, and they will be astonished to find that although many a splendid spire rises here and there to tell the distant spectator that the living God is worshipped, still there are thousands of humble dwellings in the midst of them where reside families who never join in public or private worship; who never so much as open the book of eternal life.

Mr. Mills now began to turn his attention seriously to the subject of slavery. The first step that he took was to cause a school to be established for the education of young men of color, who might become instructors and preachers among their brethren. His agency in originating the African School, is thus affectionately acknowledged by the Directors in their report to the Synod of New-York and New-Jersey. Alluding to his death they say,

"Though his modest and retiring nature concealed his agency from the world, to him the praise really belongs of originating the African School, as well as several other institutions, which rank among the most important and beneficial in our country, who died in the service of Africa. The name of Samuel J. Mills ought to be known to the churches, and to be had in grateful remembrance, while worth is honored, and humble, disinterested, laborious piety is beloved. For a mind teeming with plans to extend the Redeemer's kingdom, wholly devoted to that single object, and incessantly engaged to rouse others to the same spirit, they fear they shall not soon look upon his like again. When Africa has lost such a friend, her helpless and wretched state is more than ever to be pitied. Who will catch his falling mantle, and rise up to plead the cause of a poor outcast race."—pp. 124, 125.

For two years previously to his death, he had turned his attention to the formation of a colonization society, and the hope of doing something towards the accomplishment of this object, was one of the reasons which induced him to make the tour of the States. When the society was established, he was appointed as is well known, an agent to explore the West Coast of Africa. He selected for his companion the Rev. Ebenezer Dyer. They sailed to England, and from England to Sierra Leone. There they took with them two natives of the country and sailed for Sherbro, 50 leagues down the Coast. The result of their inquiries and exertions was that they found five native Princes who would sell them lands sufficient for the accommodation of the contemplated Colony, and as suitable for the purpose probably as any on the coast. The journal kept by Mr. Mills during his stay in Africa, is a very interesting part of the work before us. It contains much valuable information respecting the country and its inhabitants, and records, though unintentionally, a most honorable testimony to the persevering exertions of these two agents.

On his passage from Africa, Mr. Mills was attacked with a fever, and as is well known, died. "For several of the last weeks of his life, he enjoyed peculiar manifestations of the Divine favor." "Notwithstanding my own apprehensions while in Africa, there was something in Mills, while we were in Sierra Leone, which left the impression on my mind that he was ripe for heaven, and would go before me."—p. 225.

Death had no terrors. He seemed to be looking forward to the immediate presence and enjoyment of God in heaven, and to be in constant expectancy of that inheritance which is incorruptible, undefiled, and that fadeth not away. Between two and three, P. M. his hiccup ceased. There was no convulsion, no deep groan; he gently closed his hands on his breast, as if to engage in some act of devotion—and, while a celestial smile settled upon his countenance, and every feature expressed the serenity and meekness of his soul, he ceased to breathe. Mark the righteous man, and behold the upright, for the end of that man is peace.

"Thus, in the thirty-fifth year of his age, did this beloved man close his life of distinguished piety and usefulness, and leave Africa and the world to mourn! No monumental marble records his worth—no fragrant dews shall descend upon his tomb. His dust sleeps unseen amid the pearls and coral of the ocean, and long shall his name swell upon the breeze, and be echoed from the wave. As the sun was going down, all on board assembled with great solemnity—a circle of mourners—when, with painful solemnity, and tender supplications to the God of heaven, his body was deposited beneath the mighty waters, there to rest till that great day, when the sea shall give up her dead."—pp. 223, 229.

In giving a concluding sketch of his character, the author takes particular notice of his humility. In illustration of this trait in his character, he gives an account of an interview which Mr. Mills had with Mr. Burgess on their way to Africa. It is one of the most interesting and affecting pictures that was ever drawn.

"They were alone in the cabin; but to be more secure from interruption, Mr. Mills invited Mr. Burgess into his state-room. With a mind evidently burdened, and wishing to unbosom himself, he said something of the nature of their possessing a more perfect knowledge of each other's history, views, and hopes. In the course of the conversation, he was led to speak of the course of divine providence toward him, and the operation of divine grace upon his heart. While remarking on the imperfect evidences of his personal piety, and the usual lowliness of his spiritual enjoyments, he wept. Supposing his mind to be rather in a state of depression, Mr. Burgess alluded to his life and exertion for the cause of the Redeemer, as affording to his friends a better testimony of the power of religion, than any which he himself could otherwise give. This brought into view what God had done by his instrumentality, and the important part which he had been called to act, in giving existence to some of the great systems of benevolent exertion which bless our land, and do honor to the Christian name."

Mr. Mills replied, that from the time he began his education, it had been his uniform desire, and the extent of his ambition, to sit down in some obscure corner of the earth, where he might adore the sovereign grace of God, and instruct a few who were perishing for lack of knowledge, in the knowledge of the only Saviour. He continued to weep much, and said that this retirement was still his desire and hope. His friend remarked that divine Providence had marked out his path, and qualified him for his work; and if his life should be protracted, he should be grateful for the opportunity of still more extensive services. Here Mr. Mills made some efforts to give utterance to his feelings; but the deep self-abasement, the tears of gratitude, the admiration of God's goodness, with which he spoke, were such as never to be forgotten: To adopt his friend's representation, 'he appeared to be broken in heart, to annihilate himself, and to be unable ever again to look on the face of man.'—pp. 233, 234.

What a lesson is this to the body of Christians! If such a man could thus "lay his hand on his mouth, and his mouth in the dust," in view of his own unworthiness, what should be the shame of him whose piety is but of an ordinary character. The great reflection which a history of this man's life is calculated to impress upon the mind, says the author, is "the practicability of accomplishing a great amount of good in one short life." No one will hesitate to say the same thing who thinks of what Mr. Mills accomplished, and then

calls to mind that this man left his professional studies in the year 1810 or 11, and died in the year 1816. The work of a life crowded into eight or ten years! yes, of many a life as lives are generally spent.

With respect to the execution of this work, we would merely say, that where there is so much useful and interesting matter communicated to the public for so benevolent purposes, we should not feel disposed to find fault even if there were room for it. But the work is not under the necessity of resorting to such a shelter to shun the severities of criticism. It is, on the whole, well written, and occasionally it breaks forth in a strain of affecting eloquence.

We regret that we do not find the reasons specified, which prevented Mr. Mills, who was so great an advocate for missions, from becoming a missionary. It was probably, and with good reason, thought by the patrons of the missionary cause, that he would be more useful in exciting and cherishing an interest for the spread of the gospel, than as a missionary, he or any other man could be. The statement of this reason, if it be the true one, would have relieved our minds from some embarrassment.

We cannot take leave of the work, without recommending it to the perusal of every man, who wishes to spend his short life in a manner which shall be most acceptable to his God. You will here find a story, not of the splendid achievements of talents and learning, but of a simple, persevering benevolence—a benevolence which was ever grasping at some vast object, and pursuing its purpose with a firm and unflinching step. It is delightful to turn from the vain ambition of the world, and contemplate so bright an example of genuine goodness. Let the pride of intellect, and the vain boastings of genius display their high pretensions,—let the rich stores of learning, and the inventions of poetic fancy, throw all their splendor around the character of man,—let the deeds of an exalted patriotism,—let the unyielding fortitude of suffering innocence, the sacrifices of paternal affection, and all the magnanimity of our nature conspire to raise a man above the level of his species, still his great glory is a Christian benevolence. It is this which likens him to the angels of heaven—it is this which gives him a resemblance to God himself.

There is one more impression, which has accompanied us in the perusal of this work, and which we cannot but mention. It is this:—It is commonly taken for granted, that a man who enters the ministry, and labors faithfully among his flock till the day of his death, makes all the efforts for the good of his fellow-creatures which God can require of him. But is this true? When six hundred millions of our species are groping in the darkness of idolatry and superstition, does he make the most of his life, whose sphere of action is circumscribed by the narrow limits of a single village or town, and that too in a land where the gospel has for a long time shed down the noonday light of heaven? We are aware that this is a delicate subject, for there are but few men who can urge it, without bringing condemnation upon themselves; and we do not suppose that it is the duty of every man to become a missionary. It is a subject which deserves consideration. It may be a great sacrifice to give up so many of the endearments of social life, and so many of the blessings of civilization, as the missionary does; but these reasons for neglecting to make the best use of the talent committed to our care that we can, are such as will not bear the scrutiny of the Righteous Judge. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

It is understood that the avails of this work will be given to the United Foreign Mission Society.

## DUREN &amp; BACON,

At their Warehouse, No. 25 State Street, offer for sale, a very extensive assortment of DOMESTIC GOODS, viz.

80 ps. superfine black and blue Broadcloths, 250 do. Satinets, 40 bales 4-4 brown Sheetings, 20 bales 3-4 and 7-8 do. Shirtings, 10 cases 3-4 and 7-8 bleached do. 8 do. 4-4 do. Sheetings, 35 do. Gingham, Stripes and Checks, Tickings, Denims, Threads, &c. 8000 lbs. Cotton Yarn, assorted Nos. 60 Cases Men's naped and water proof Hats, 6000 pair Men's thick Shoes, 4000 do. do. thin do. 2500 do. Ladies' and Misses' Morocco & Kid do. 500 do. do. Morocco Walking do. Likewise, —30 bales Prime Cotton.

Cash advanced on Consignments. April 15.

## Hard-Ware Goods—Cheap!

ADAMS & FESSENDEN, No. 24, State Street, have received a consignment of HARD WARE GOODS, direct from an English House, which they are enabled to sell at much less than cost of importation, by the package or smaller quantities, for cash or approved credit, as follows:—

20 Casks of Wood-	4 do. Gridirons,
Screws,	3 do. Coffee Mills,
20 do. Butt Hinges,	50 do. Locks, of different kinds,
15 do. Latches,	14 do. Iron Spoons,
107 trunks and casks of gilt ball, M. M. and other Buttons, comprising a complete assortment,	90 packages common & plated Saddlery,
100 bundles, each bright & black Frying Pans,	12 casks Sash Pulleys,
12 casks Anvils,	12 do. Britannia Ware,
10 do. Vises,	20 do. Fire Irons,
30 do. Iron Wire,	6 do. brass Candlesticks,
6 cases Needles,	25 do. Steelyards,
24 do. bundle Pins,	6 do. Rat Traps,
3 casks Thimbles,	12 do. Bolts, different descriptions,
30 casks and cases japanned Ware, such as Tea Trays, &c.	50 casks Nails, of every variety,
4 casks brass Cocks,	4 cases Spectacles,
6 do. Curry Combs,	20 cases Guns,
	15 casks Flint,
	200 packages assorted Ironmongery.

These Goods are of recent importations and present a better opportunity to dealers, than probably ever offered before.

Also—Of their own importations, & purchases at Auction.

A well selected Stock of Hard Ware and Cutlery, particularly calculated for the supplies of Country Stores, on as favorable terms as can be had.

## LONDON HATS.

THOMAS HUGHES, No. 72, Cornhill, has received by the London Packet, a fresh supply of Gentlemen's superfine drab and black beaver Hats, Boys drab green under do. Children's fancy do. &c. &c.

## JOHN ASHTON, Jr.

Has just received by the London Packet, and for sale at No. 18, Marlboro' street,

Bassons	Triangles
E Flat Clarionets	Violins
C Clarionets	Tenor Viols
Hautboys	Octave Flutes
1, 4, and 6 key'd Flutes	Pitch Pipes
patent Flageolets	Military Drums
Shepard Flutes	Children's do.
Tuning Forks	Violin Strings
Bass Drums	Bass Viol do.
G and F Flutes	Sword Canes
Trumpets	Canes with Darts
E Flat and C Bugle	Billiard Balls
Horns	Umbrellas
French Horns	Parasols, plain
Also—Reeds, Bridges, Screws to Violins, Mouth Pieces for Clarionets, Rosin and Bows for Bass Viols and Violins.	Do. with fringe.

The above cheap for cash. A WATCH found. Inquire as above. May 27.

## BROADCLOTHS AND BOMBAZES.

WILLIAM G. LAMBERT, No. 47, Cornhill street, has just received an extensive and fine assortment of English and American 5-4 black BOMBAZINES, some of which are very superior.

## A Good Opportunity.

For dealers and families to supply themselves at unusual low prices.

The subscriber offers for sale, at very low prices, the remaining stock on hand, of the firm of BALDWIN & JONES, No. 27, Market Silver Plated, Britannia, Japan, and Ware—best Lever, Lapine, Repeating, and Plain Gold and Silver Case Watches—Furniture—rich and low priced Pearl Thread Cases and Work Boxes—&c. &c.—with a great variety of ornamental and fancy Goods, in the line.

A very complete assortment of Millinery.

N. B. The manufacture of Silver Plated Jewellery, and Watch Repairing, continuing.

JOHN JONES.

## Eighteen cases Fresh Imported.

## FRENCH PAPER HANGINGS.

Latest Fashions.

BUMSTEAD & SON, No. 4, Cornhill square, have just received by the late arrival, Capt. Barker, from Havre, elegant and valuable prime assortment of

## PARIS PAPER HANGINGS.

They will be opened and ready for sale very few days. Wholesale partners only by the case as imported.

J. B. & SON continue the assortment of Paper Hangings. They have lately added to their variety a number of new and elegant making their assortment of American and French, equal to any in town.

## JOHN E. TYLER.

INFORMS his friends and the public, that he has removed to the Chambers of State Street, where he offers for sale the

American GINGHAMS, of a superior quality, also, bleached and unbleached DYES—brown SHIRTINGS—STRETCH BROADCLOTHS—KERSEYMERE—YARN, &c. &c. at low prices.

## Crockery, Glass and China Ware.

OTIS NORCROSS & Co. No. 15, State Street, have imported in the

220 Packages of CROCKERY Ware, consisting of a great variety of service and articles, of the most superior quality & price, which in addition to their former stock, they are prepared to sell.

Also—A general assortment of CHINA and CHINA WARE—which they now sell on the best terms for cash or approved credit.

Their Country Customers and others perfectly invited to call and examine the quality of the Goods and Patterns.

44 assorted Crates expressly sent for Country trade.

## POPULAR ANTHEMS.

JAMES LORING, at his Music Repository,

2, Cornhill, has for sale the "Old Collection of Anthems, selected and arranged under the particular patronage and sanction of the Handel and Haydn Society in the two first volumes complete, price 10s. each. In 16 Nos. Either entire or purchased separately. Musical notation printed in quantities on liberal terms.

The established celebrity which these pieces have obtained in England, and the evidence of their excellence, which is manifested in the performance of them by the Handel and Haydn Society, and other societies, in the presence of distinguished recommendations which render those of the publisher.

Also, on hand, a supply of Handel's Haydn's Creation, Lock Hospital Collection, monia Sacra, Hubbard's Anthems, Cantata Grammar, Kollman's Musical, &c. together with a variety of the most popular Books for Singing Societies, on the most liberal terms.

N. B. Leaders of Singing Societies much benefit from the use of Wm. Loring's Anthems of Watts. In addition to other anthems, it is a complete Chorister's Guide; and contains the names of favorite tunes adapted to each of the Psalms and Hymns. Price 1s. This work is for sale at No. 2, Cornhill, the principal Bookstores.

## MUSIC TUITION.

M. R. S. P. TAYLOR, from New-England, Professor and Teacher of Music, and to the "West Church," respectfully offers Professional Services to the Ladies and men of Boston, in teaching the Piano-forte and Singing. (See Application at the Franklin House Warehouse, No. 1, street; or at his house in Clark-street, will give Instructions to those who have the use of his Piano-forte.

## DR. CHANDLER ROBBINS.

HAS commenced the practice of MEDICINE and SURGERY in this town, and is prepared to attend to all the cases which may be presented to him at his room, No. 4, Summer Street, but one to Trinity Church.

## NOTICE is hereby given,

that the subscribers have been duly appointed executors of the last Will of BEZA TUCKER, deceased, and have taken upon themselves, by giving bonds, as the law directs, all persons having demands upon the said deceased, are required to present the same, and all persons indebted to the same, are called upon to make payment to the undersigned, on or before the 1st day of June, 1820.

Boston. FLINT CUTLER, Wm. Sewall.

## NOTICE is hereby given,

that the subscribers have been duly appointed executors of the last Will of OLIVER WRENTHAM, deceased, and have taken upon themselves, by giving bonds, as the law directs, all persons having demands upon the said deceased, are required to present the same, and all persons indebted to the same, are called upon to make payment to the undersigned, on or before the 1st day of May, 1820.

Wrentham, the 31st day of May, 1820.

## NOTICE is hereby given,

that the subscribers have been duly appointed executors of the last Will of JONATHAN FRANK, deceased, and have taken upon themselves, by giving bonds, as the law directs, all persons having demands upon the said deceased, are required to present the same, and all persons indebted to the same, are called upon to make payment to the undersigned, on or before the 1st day of June, 1820.

Rehoboth, June 7, 1820.

JAMES BLISS, 2d.